

# Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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## RELIGIOUS MISCELLANY.

For the Christian Secretary  
**Translation of a Letter from Rev.  
Peter C. Mønstert.**

COPENHAGEN, May 11, 1841.

DEARLY BELOVED BROTHER SOMMERS.—Your  
highly acceptable letter of 27th December last,  
came to hand on the 1st ult. With joy and grati-  
tude do I comply with your and my own wishes,  
in commencing a correspondence with you, and  
through you, with our beloved American brethren  
in the faith. May God our faithful Lord and  
Saviour grant his blessing upon our fellowship,  
that it may continue with heartfelt brotherly love  
until the end of our days, in spite of all the snares  
and assaults of the devil, the world and our own  
sinful hearts.

With not less interest than you seem to have  
written, have I read your communication, and  
cannot sufficiently thank and praise God who is  
so wonderful in council and mighty in working,  
binding together his gospel-enlightened and obedi-  
ent children, in both hemispheres, in a holy and  
efficient community, and we, as yet in our infancy,  
present to you our hand of fellowship.

We believe you are both willing and able, as a  
means in the hands of the Lord, to promote our  
own, and the salvation of many other souls, unto  
the honor and glory of the name of our Lord Je-  
sus Christ, and the final triumph of evangelical  
truth; and that the light of the gospel which our  
Lord has set upon a candlestick in this our na-  
tive land, may scatter the Egyptian darkness from  
the present and future generations.

The reason why I did not immediately answer  
your welcome letter, was that since the 2d De-  
cember last, I have been kept in very close con-  
finement, and it is exceedingly difficult for me to  
correspond, as no one is permitted to come near  
me except my beloved wife, who with great diffi-  
culty obtains permission to see me for a moment  
during the day, in the presence of a constable. It  
is only through her that I can look for the means  
of conveying this letter from my prison. Since  
the 1st February last, a criminal process has been  
instituted against me, as well as my brother and  
one of the members of our Church in whose house  
we hold our meetings.

As I wished to ascertain the judgment which  
would be pronounced upon our case before I  
wrote you, I have delayed until the present; but  
as the decision is likely to be procrastinated, I  
have determined to delay no longer, but to com-  
municate to you, beloved Christian brother, a  
brief statement concerning the Baptist Church in  
Denmark.

As soon as our case is decided the whole will  
be published, and I will immediately send you a  
copy, which will make you acquainted with every-  
thing that relates to myself and every other  
member of our Church. In the mean time I would  
remark, that through our beloved brother Oncken,  
I have forwarded to the Baptist Missionary  
Board, in Boston, an account of the Baptist cause  
in Denmark, up to the day of my arrest. This  
you have probably seen, but if not, I will here  
give you a brief account of the origin of the Bat-  
tist cause here, and some of the events which have  
transpired since that period, and of our present  
prospects.

Until the year 1830, when I lived in Slagelse, I  
was what is called a Rationalist, and besides that,  
a worldly man, and very fond of what is called  
"good society." But at that time the Lord in a  
very wonderful manner opened my eyes by means  
of one pastor Astrup, and I obtained grace to re-  
pent and believe in a crucified Saviour. This in-  
duced the world, which only loves its own, to ex-  
ercise an unqualified hatred towards me; because, I  
now became as ardent in my new Master's service,  
as I had before been in the service of the world.  
About a year after this, I was summoned by the  
government, and brought not only under their  
spiritual but temporal domination.

In the mean time I diligently read the Bible  
and soon perceived the gross defects of the Na-  
tional Church, and resolved to withdraw from it.  
My brother, who was in the University, visited  
me, if possible, to turn me from what he thought  
a delusion; but he became convicted himself by  
the word of God, returned home, and praise be  
unto God, he soon became my brother in the  
Lord.

In 1835 I went to Copenhagen to live. Here  
I met with several friends whom the Lord en-  
abled me to convince of the truth as it is found  
in the Holy Scriptures, and we all resolved to aban-  
don the National Church. But how was this to be  
done? At this time our gracious God sent  
brother Koberner from Hamburg, who taught us  
the way of the Lord more perfectly. We then  
determined, in all eleven persons, to be baptized  
and to join a Baptist Church. We then wrote to  
brother Oncken, who came on the 27th October,  
1839, and we were baptized and formed into a  
Baptist Church, of which I was constituted the  
Overseer.

Shortly after this my brother Adolph came  
from Juland to Copenhagen, to be examined in  
theology, with a view to the ministry in the  
established Church, and when he heard of the  
shocking excitement which our leaving the Na-

tional Church had produced, and of the libels  
and general scandal which followed, he began to  
examine the Scriptures, was convinced of the  
truth, and in the summer of 1840, he went to  
Hamburg and was baptized. In a short time  
after this, brethren Oncken and Koberner once  
more visited us, not, however, without great risk,  
and baptized ten persons, one of whom was my  
brother's wife. At that time I was ordained to  
the work of the gospel ministry. Brethren Oncken  
and Koberner on their way home, visited  
Langeland, and constituted another Baptist  
Church, although the police officers had the strict-  
est orders to apprehend them. But having finish-  
ed their work, they escaped from their pursuers in  
safety.

Some time after this I received a letter from  
Aalborg, where one of our members supported  
himself by his trade, while he labored diligently  
in the work of the Lord. This brother requested  
me to visit him, which I did, and constituted  
another Baptist Church consisting of eight souls.  
But as soon as the police heard that I was on my  
way, they sent their proclamation after me. My  
brother met me at Horsens, from whence we  
passed over Langeland, baptized two persons, and  
under the gracious protection of God we return-  
ed in safety to Copenhagen. Here I baptiz-  
ed several other disciples, and openly preached  
the gospel until the 2d December, 1840, when  
the government ordered me to be cast into  
prison. By my arrest they hoped to paralyze the  
Baptist cause, and that the Church would be dis-  
solved. But when my brother, Adolph Mønstert,  
was informed of the condition of the Church in  
consequence of my absence, he came over and  
continued the public meetings twice every week,  
which continued to increase in numbers until at  
last it became perfectly crowded. The police  
master was unwilling, without a special order from  
government, to disturb our meetings. But when  
that was received, he came with eight constables,  
though with a good deal of kindness in his man-  
ner, and dispersed the people.

In the mean time more believers came for-  
ward for baptism, and the Church continued to  
meet every evening at times and places unknown  
to our enemies, where they broke bread from  
house to house. These meetings which the po-  
lice have not the power to control, continue un-  
disturbed.

As there is no prospect of my speedy release,  
and as brother Oncken cannot safely come into  
Denmark, the Church have thought proper to or-  
dain my brother also, to the work of the ministry,  
as the disciples were exceedingly anxious to be  
baptized, seeing they have received the Holy  
Spirit and the illumination of faith. On the 11th  
May, my beloved brother baptized eleven of  
God's dear children in the name of the Father,  
the Son and the Holy Spirit, behind the Castle.  
Others have since been pronounced for baptism,  
but whom he thought it best to defer for the pre-  
sent, until they are more fully instructed in the  
truth.

Such is the present condition of our little  
Church at Copenhagen, which now consists of  
forty-five souls. We have faith to believe that  
He who has the hearts of all men in his hand will  
give us the victory. Three eminent lawyers have  
voluntarily undertaken our cause with great  
zeal. My brother and I have laid before them  
our statements to prove that we are not "Anabap-  
tists," nor "Separatists" from the holy evangelical  
Church, and also to show the difference between  
a National Church, and one that, resting alone  
upon the word of God, is walking in the truth.  
Our judges, (the Court and the general govern-  
ment,) so far as we can learn, are favorable to-  
wards us. The liberal public papers have also  
begun so far to take our part as to wish us reli-  
gious liberty, and they have pronounced us peace-  
able and worthy citizens. Our cause has excited  
great attention in the community, who are anx-  
iously looking forward to the result.

All our members are poor but reputable citizens.  
The rich and mighty, and some learned Nicodem-  
uses, are kept from coming among us by day, but  
rest assured that there are not a few who would in  
the exigency, come to us in open day.

Pastor Gruntvig and a Mr. Lindberg, stand  
at the head of the National Church party, and  
with them are many of the priests. This party is  
tending to Roman Catholicism, and are as a  
natural consequence, our bitterest enemies. They  
write constantly and openly against us, and they  
are constantly talking about "the Church"—"an-  
cient practice"—"Luther"—whose name alone  
they bear. The bishop, Dr. Mynter, is also vi-  
olently opposed to us, although he does not be-  
long to the above named party, but is a firm be-  
liever in the National Church and its ecclesiasti-  
cal establishments. The government therefore,  
whether they will or not, seem obliged to oppose  
us, and as they are strongly attached to their mo-  
narchical constitution, it is quite probable that  
they discover in this our self-styled liberty, a dan-  
gerous inroad upon their sovereignty. If, there-  
fore, we might escape with a mere fine in money,  
(but it is reported that I am to be banished, besides  
being subjected to corporeal punishment, and to  
pay all the cost of the prosecution, which will be  
considerable,) we have little hope of obtaining lib-  
erty to remain in the country. That I believe is  
most likely to be effected, if at all, through the  
interference of diplomatic influence from America  
and England, simultaneously with a petition from  
the Church in this country. But the will of the  
Lord be done. He who has begun the good work  
will also carry it on unto perfection.

When the final decision of the Court shall have  
brought our trial to a close, Mr. Lange, (an attor-  
ney who has already published several short arti-  
cles upon the subject, which have excited great  
interest in the public mind,) will publish a full ac-  
count of our case. This forthcoming document  
will not only gratify the wishes of the public who  
are anxious to be informed, but will I hope convince  
many who are already favorably disposed in regard  
to truth, and satisfy all, that ours is not a building  
composed of "wood, hay and stubble," and built

upon the sandy foundation of mere patronage;  
but that it is an imperishable structure com-  
posed of "gold, silver and precious stones," built  
upon the foundation of the apostles and prophets.  
Christ Jesus himself being the chief corner stone,  
and will we hope become the means of turning man-  
ny from darkness to light, from the power of Satan  
unto God.

We have subscribed for 300 copies of the work,  
but at this moment we are destitute of the means  
of paying for them. But this is our confidence,—  
we have a rich Father who both can and will open  
the way of relief for us in this matter, though every  
door seems at present closed.

I come now to touch upon a subject which had  
not been for your kind inquiries, I should have  
passed in silence, viz: the pecuniary condition of  
the members of the Church. The three Churches  
in Denmark, viz: at Copenhagen, Langeland and  
Aalborg, consist at present of 63 members, (this  
number would, I believe, soon be doubled if we  
could enjoy liberty,) all of them rich in the faith,  
hope and charity, who are heirs to a glorious  
inheritance in the everlasting habitation; but they  
are all poor as to this world's goods. But if our  
Lord and Master had not where to lay his head,  
surely his household-servants will not complain,  
especially as they are blessed with that godliness,  
with contentment which is great gain. Owing to  
this they seem to the eyes of the world, who do not  
know their actual poverty, like people who need no  
help. Particularly as they see us contribute our  
mite for benevolent objects, which they would pre-  
fer to spend upon their lusts. Hitherto I have la-  
bored with my own hands as an engraver, by which  
I could not only support my own family well, but  
praised be God, it afforded me also the means of  
helping the Lord's poor followers. My beloved  
brother, Adolph Mønstert, who protempore has  
the oversight of the Church, was in the way of prefer-  
ment to an office in the public service, but as soon  
as he for conscience sake left the established  
Church, he was at once stripped of every means  
of support for himself and family. He has lived in  
my family from that time until I was cast into prison.  
Up to that period we fought our way through many  
difficulties, but then the means of supporting our  
families were entirely cut off. So far as I am con-  
cerned, the daily allowance given to me as a prisoner  
is insufficient to sustain me, and I am actually  
in want. But our ever faithful God continues the  
same. As soon as our beloved brother Oncken, of  
Hamburg, was informed of our condition, he (I have  
no doubt with great personal sacrifice) was enabled  
temporarily to assist us, and that in the most unex-  
pected way. But as soon as it shall please God to  
deliver me from this prison, in which I have suffer-  
ed greatly as to bodily health, and especially in  
my former good eye-sight, I have no doubt that  
he will enable me to do in the world, as he has  
enabled me to do in the prison.

can I sufficiently thank and adore God for my  
imprisonment. Here he has been indescribably gra-  
cious to me, and granted me many evidences of his  
great love to me a poor sinner. Yes, often has he  
come in through these bolted prison doors and said  
by his Spirit, "Peace be unto thee." Besides, here  
I have had leisure to read and to meditate on God's  
word, and from it to collect a treasure of knowl-  
edge, which by his gracious assistance, may become  
useful at a future time, if it should be his pleasure  
still to employ one so unworthy, in promoting his  
kingdom in the world.

With respect to the kind offer of assistance from  
your society in distributing the Scriptures in Den-  
mark, I would remark, that we expect soon to receive  
on your account, from our beloved brother Oncken, a  
quantity of Danish New Testaments, and for which  
we heartily thank you, and which as soon as I get out  
of prison, I hope to be able to distribute. As to our  
future prospects, I can assure you that present ap-  
pearances are by no means favorable. For al-  
though for the moment public opinion seems to be  
in our favor, yet we fear that some who to-day cry  
hosanna, may in a short time cry as loudly, cruci-  
fy them. Upon the men of the world therefore, we  
cannot depend. But our blessed Lord reign—his  
arm is not shortened—in him do we put our trust  
and feel assured that we shall never be confound-  
ed.

Finally, I thank you, my brother in Christ, and  
also the other beloved American brethren for their  
affectionate sympathy towards us. True, we are  
personally unknown, and have never beheld each  
other in the flesh. But in our holy happy home in  
heaven, we shall see each other face to face, and  
rejoice with joy unspeakable, in contemplating the  
glorious majesty of God, and hearing the angels  
and all the redeemed singing hallelujah to the  
Lamb that was slain for us, and is now upon his  
throne—our God, our King, our Brother.

Accept the affectionate greeting of our whole  
Church, and of your devoted brother in Christ.

PETER C. MØNSTERT.

P. S. Brother Oncken is now in London, to pro-  
cure if possible the interposition of the English  
people to solicit this government to grant us reli-  
gious liberty.

## Temperance Convention at Saratoga Springs.

The third general Temperance Convention of  
the United States, was organized at Saratoga  
Springs, on Tuesday of the last week, July 27th.  
Chancellor Walworth presided in this, as he had  
done in the two previous Conventions. The num-  
ber of delegates in attendance was about 550;—  
25 were present from this State. A large pro-  
portion of the delegates were long tried friends  
of the cause. I can only name a few, viz. Chan-  
cellor Walworth, Chief Justice Savage, William  
Delavan, John Tappan, of Boston, Rev. Dr. Ed-  
wards, Rev. John Pierpont, Rev. John Marsh,  
Dr. Lee of New York, Francis Parsons, Esq.,  
Rev. Dr. Beman, Rev. Mr. Kirk, Rev. Dr. Pat-  
ton, Gerrit Smith, Judge Jessup, of Penn., Rev.  
Dr. Humphrey, Rev. Mr. Todd, of Philadelphia,  
Rev. Mr. Daggett, of Hartford, &c. &c.

The Convention continued its sittings for three  
days, during which time many interesting dis-  
cussions were held, and much valuable information  
communicated. The whole proceedings were

characterized by an admirable spirit. No new  
principles were to be settled. The delegates  
came together full of gratitude and hope, and the  
facts communicated, especially in reference to  
the reformation of the intemperate, were so en-  
couraging, that a new spirit was imparted to all,  
and a new impulse will be given to the blessed  
cause throughout the Union. Messrs. Wright and  
Pollard, of the Washington Society of Baltimore  
were present, as were delegates from other simi-  
lar societies in New Haven and elsewhere.

One thing distinguished this Convention from  
the one held four years since, viz. Then none or  
very few of the visitors at the springs, manifested  
the least interest in the proceedings. Now al-  
most all of them were attracted to the meetings.  
The church was constantly filled, and would have  
been if it had been much larger. Two meetings  
were held in the Grove, one in the evening, and  
the other in the afternoon, at both of which,  
large audiences were present, estimated at from  
2,500 to 4,000 persons.

On the whole no convention has been held on  
this subject of so interesting and gratifying a  
character. A full account was prepared for pub-  
lication, by the Secretaries, from which you will  
be able to learn all the important particulars.

A DELEGATE.

## Preaching Two Hundred years ago.

If any come to Christ, or pretend to come on  
any other grounds than his own unworthiness and  
freedom of the Gospel, he comes not right. If  
the most holy man comes not in among ungodly  
sinners, if he do not walk upon the grounds of  
his own extreme necessity and Christ's sufficien-  
cy, he cannot come to Jesus Christ. There is a  
conceit among people, which if it were not so  
common as it is, I would not mention it, it is so  
ridiculous; How can I come to Christ so unclean  
and so guilty, nothing but condemnation in me?  
If I were such and such, I would come to him.—  
Alas! there can nothing be imagined more ab-  
surd, or contrary even to sense and reason. If  
thou wert such and such, as thou fanciest a desire  
to be, thou wouldst not come to Christ, thou  
wouldst not need him; that which thou pretend-  
est as a reason why thou shouldst not come, is the  
great reason pressed in the Gospel, why thou  
shouldst come. What madness is this? I am so  
unclean, I will not come in the fountain to wash.  
Wherefore was the fountain opened, but for sin  
and uncleanness? and the more uncleanness the  
more need; and the more need, the more reason  
to come. Necessity is a great errand, and our  
errand is a sufficient warrant. I am pursued by  
the law, I have condemnation within me, and  
nothing but condemnation. Well, then, come to  
Christ Jesus, the city of refuge, where no condem-  
nation is. Wherefore was this city appointed,  
but that I might be true, no man can come to a sa-  
viour, till he be convinced of sin and misery, yet  
no man should seek convictions as a warrant to  
come to Christ for salvation. He that is in ear-  
nest about this question, How shall I be saved?  
should not spend the time in reflecting on,  
and examination of himself, till he find some-  
thing promising in himself, but from discovered  
sin and misery, pass straightway over to the  
grace and mercy of Christ, without any inter-  
vening search of something in himself to war-  
rant him to come. There should be nothing  
before the eye of the soul, but sin and misery,  
and absolute necessity, compared with supra-  
bounding grace, and righteousness in Christ.  
And thus it singly devolves itself over upon  
Christ, and receives him as offered freely, with-  
out money and without price. I know it is not  
possible that a soul can receive Christ till there  
be some preparatory convincing work of the  
law, to discover sin and misery: But I hold, that  
to look to any such preparation, and fetch an  
encouragement or motive therefrom, to believe  
in Christ is really to give him a price for his  
free waters and wine; it is to mix together  
Christ and the law, in the point of our accepta-  
tion; and for souls to go about to seek prepara-  
tions, for a time resolving, not at all to consider,  
the promise of the Gospel, till they had found  
them, and satisfaction in them, is nothing else, but  
to go about to establish their own righteousness,  
being ignorant of the righteousness of Christ.—  
Hugh Binning, Professor of Moral Philosophy at  
Glasgow. 1653.

## Unitarianism.

"We would speak respectfully of Unitarianism,  
as we would always of the dead. It had its mis-  
sion, and it has, in the providence of God done  
great good in our community. But Unitarian-  
ism was not, strictly speaking, a religion; and it  
is well known that almost always persons brought  
up under its influence, desert it as soon as they  
become seriously impressed, and desirous of lead-  
ing religious lives. Men never embrace Unitari-  
anism because they were pious, but because they  
would dispense with being pious. Unitarianism  
never spoke to the heart—to the soul; never wa-  
tered any real enthusiasm, or called forth any re-  
ligious energy of character. It is in its nature  
unspiritual, merely intellectual and material, a  
sort of baptised atheism. The same causes, at  
bottom, which produced deism and atheism in  
France, produced Unitarianism in New England.  
If the American mind had been as consequent as  
the French, as bold to push a doctrine to its last  
results, and had the church here been organized  
as it was in France, and been as oppressive, our  
Unitarians would have been avowed deists or athe-  
ists. We can find no more to feed our piety in  
the 'Statement of Reasons,' than in the 'Système  
de la Nature.' Indeed, the author of the latter  
seems the more pious worshipper of the two, and  
betrays altogether more of peculiar religious emo-  
tion; and reverence is more readily yielded to  
Hobbes's Nature than to Norton's Divinity.—  
The one is living, plastic, active; the other is a  
stern old mechanic, placed on the outside of na-  
ture, and troubling himself rarely with its opera-  
tions; wrapping himself in night and silence,  
neither seen or needed by men, and would be un-

conceived of did he not charitably send us now  
and then a messenger to inform us that he really  
is, and no fiction—a piece of information alto-  
gether gratuitous, as it serves no useful purpose  
in either the economy of nature or of salvation.  
With this 'Statement of Reasons' Unitarianism  
died, and there are few mourners to go about the  
streets, albeit there is for it no resurrection."—  
Boston Quarterly Review.

## Gleanings.

FROM THE CONVERSATIONS OF REV. J. NEWTON.

If two angels were sent down from heaven to  
execute the divine command; and one was appoin-  
ted to conduct an empire, and the other to sweep  
a street, they would feel no inclination to change  
employments.

I should have thought mowers were idle  
people; but they work while they whet their  
scythes. So devotedness to God, whether it  
mows or whets the scythe, still goes on with the  
work.

A Christian should never plead spirituality  
for being an idler or a sloven. If he be but  
a shoe black, he should be the best in the parish.

My principal method for defeating error and  
heresy is by establishing the truth. One proposes  
to fill a bushel with tares—now if I can fill it first  
with wheat, I may defy his attempts.

A Christian in the world is like a man transac-  
ting his affairs in the rain. He will not suddenly  
leave his business because it rains—but the mo-  
ment that his business is done, he is off—as is said  
in the Acts of the Apostles, "Being let go, they  
went to their own company."

Many have puzzled themselves about the origin  
of evil. I am content to observe that there is evil,  
and that there is a way of escape from it; and with  
this I begin and end.

Seldom will Satan come to the Christian at first  
sight with a gross temptation. A green log and  
candle may be safely left together. But bring a  
few shavings, and then some small sticks, and then  
some larger, and soon you may bring the green  
log to ashes.

I would not give a straw for that assurance  
which sin will not damp. If David had come  
from his adultery talking of his assurance at that  
time, I should have despised his speech.

For an old Christian to say to a young one,  
"Stand in my evidence," is like a man who has  
with difficulty climbed by a ladder to the top of the  
house, crying to one at the bottom, "This is the  
place for a prospect, come up at a step."

I shall preach, perhaps, very usefully upon  
two opposite texts, so long as I keep them apart;  
but if I attempt to reconcile them where God  
has not done it, it is ten to one if I don't begin to  
bungle.

Christ has taken our nature into heaven to re-  
deem it. He has left us on earth, with his na-  
ture, a wise man looks upon men as he does on por-  
ses—all their caparisons of title, wealth, and place,  
he considers but as harness.

Some Christians, at first glance, seem of a su-  
perior order, when they are not. They want  
one quality. At a florist's exhibition, the other  
day, a certain flower was determined to bear the  
bell, but it was found to be an artificial flower.  
There is a certain quality called growth which it  
had not.

## Most remarkable Sunday School scholar in England.

To the Editor of the London Christian Examiner:  
SIR.—If you think the following facts suited to  
interest the readers of your excellent journal, they  
are at your service:

At the last tea meeting, in connection with the  
schools of Tottenham-court chapel, we were inter-  
ested by the presence of an ancient mariner, who  
is, doubtless, one of the oldest Sunday scholars in  
England. He produced a Bible on the occasion,  
the fly-leaf of which contained a narrative, of  
which the following is a copy:

"This Bible was presented to me by Mr. Raikes  
at the town of Hartford, January 1, 1781, as a  
reward for my punctual attendance at the Sunday  
school, and good behavior when there. And after  
being my companion fifty-three years, forty-one  
of which I spent in the service—during which  
time I was in forty-five engagements, received  
thirteen pounds, was three times shipwrecked, once  
burnt out, twice capsized in a boat, and had fevers  
of different sorts fifteen times—this Bible was my  
consolation; and was newly bound for me by  
James Bishop, of Edinburgh, on the 27th day of  
October, 1834, the day I completed the 60th year  
of my age. As witness my hand,  
JAMES BEACH NORTH.

"N. B.—During the whole time but one leaf is  
lost, the last of Ezra, and beginning of Nehemiah.

"I give it to my son, James Beach, on the 1st of  
January, 1841, aged five years, after being in my  
possession sixty years, and he being enabled, by  
the grace of God, to read it at that age. And  
may the Lord bless it to him, and make him wise  
unto salvation!  
J. B. NORTH.

I will not consume your valuable space with  
any comments of mine on this very extraordinary  
document. Mr. North was a master in the navy,  
and, I believe, now lives on his half-pay. He has  
almost entirely lost his hearing, but he is a very  
enlightened and devout man, in the judgment of  
your brother and friend.

J. CAMPBELL.

CAUTION NECESSARY.—When I see the fish-  
man bait his hook, I think on Satan's subtle mal-  
ice; who sugars over his poisoned hooks with  
seemingly pleasures. Thus Eve's fruit was candied  
with divine knowledge.—Ye shall be as gods,  
knowing good and evil." When I see the fish  
fast hanged, I think upon the covetous worldling,  
who leaps at the profit without considering the  
danger. Thus Achan took the garment and the  
gold, but never considered that his life must an-  
swer for it. If Satan be such a 'fisher of men'  
it is good to look before we leap. Honey may be  
eaten, so that we may take heed of the sting.—  
I will honestly enjoy my delights, but not buy them  
with danger.—Warwick.



## HOME MISSION DEPARTMENT.

For the Christian Secretary.

AMERICAN BAP. HOME MISSION ROOMS,  
August 14, 1841.

The last communication from this office was from J. M. Choate, of Iowa City, I. T. Since then a letter has been received from brother W. B. Morey, a missionary at Galena, Ill., giving information of the organization of a Church at Iowa City, consisting of eleven members. Immediately after which two gentlemen related their Christian experience, and were received as candidates for baptism. Brother M. says, "One of them was a member of the Presbyterian Church, and though he had never seen a person baptized, he had become convinced, from a careful perusal of God's word, that sprinkling was not baptism, and had been waiting ten years for an opportunity to follow his Master in this ordinance. On the Lord's day we repaired to the water side, where, in the presence of a large, respectable and attentive congregation, I buried the two believers in the likeness of Christ's death. This was the first instance in which the waters of the Iowa river have been troubled with the baptismal rite."

"If this Church could now have an efficient pastor, I see no reason why it would not rise as rapidly and respectably as any other in the place."

Iowa City has been selected as the future and permanent capital of Iowa. It is represented as being a delightful place, surrounded by a rich country, and containing a population of more than 700 inhabitants. The Capitol, (a chaste specimen of Doric architecture,) is already erected; surrounded by many handsome buildings, several of them brick, occupied as hotels, stores, shops, offices, school-houses; in short, presenting all the appearance of a city of years.

An experienced brother in the ministry was appointed a short time since to occupy this inviting field, with the expectation that he would accept, but for some reason he declined. It is still open to a man of acceptable character and talent, but the committee hope to fill it soon.

Iowa Territory, like her elder sister Wisconsin, is rapidly filling up with inhabitants; and there are found among them, in both, professors of religion (among whom numerous Baptists,) who, in that new country, without pastors, without stated public worship, and some of them without the privilege of a religious meeting for months and even years, are, in many respects like sheep without a shepherd. The first labor of the missionary who reaches the place is to gather the wanderers into the fold again, which being accomplished, and the institutions of the gospel being steadily established, he has no difficulty in obtaining a congregation, and gathering around him a company of respectable, active and useful friends.

The sentiments of the Baptists are popular in these territories. In Iowa the Baptists, at present, rank the second denomination as to numbers, and include a very respectable portion of the community.

Spiritual blessings have been showered upon the borders of Iowa, writes: "The Lord has blessed us with a revival of his work within a few weeks. Several backsliders have returned, a number of persons have obtained hope, and many more are anxious. We have received an addition of four since I wrote you, and I expect others will unite with us next Lord's day; some by letter, others by baptism."

Brother R. Weston, another missionary at Carthage, Ill., opposite the southern point of Iowa, reports a revival among his people and in the vicinity. He says: "We met with much opposition from dram sellers, gamblers, Mormons, and anti effort professors of religion; but in spite of all opposition the gospel prevailed, to the confusion of the enemies of the cross of Christ. Sinners were made to cry out, 'God have mercy on my soul,' and soon the voice of joy and gladness followed from those who believed. Backsliders came home to their heavenly Father's house with the confession: 'I have sinned against heaven;' and many hardened sinners, upon whom all previous efforts had proved fruitless, were melted into love and obedience."

"Jesus Christ has power alone  
To subdue the heart of stone."

"Have had the happiness, already, of burying with Christ in baptism, ten willing converts, seven of whom are heads of families."

"O my brother, it is impossible to describe so that you, at the great distance you are from us, can adequately appreciate it, how such a work in this country gladdens the hearts of the saints who, having years ago left their native States, and happy homes in the Church of God, and settled in these western wilds, and having shared in the desolations of Zion so long, see the wilderness budding as the rose and the desert becoming a fruitful place."

Are there not other faithful laborers who, wishing to accomplish the greatest amount of good in their power in the shortest time, are ready and willing to offer themselves for this fair portion of the Lord's vineyard?

BEN. M. HILL, Cor. Sec.

**MISSIONARY INTELLIGENCE.**—We have already stated that Mr. Royal B. Hancock, missionary at Tavoy, had arrived in England, with his family on his way to this country. More recent intelligence brings the melancholy news of the death of his wife, Mrs. Abigail B. Hancock, formerly of Cambridge, Mass. She died in England, in the early part of July, of a lingering disease of several years standing. Bro. H. with his children are now probably on their way to this country.

From a letter received at the Missionary rooms, and which has been kindly loaned to us, we learn that Rev. Rufus F. Buel and wife, who sailed from this port in the barque Catharine, Captain Gardner, about the middle of April last, as missionaries to Greece, in company with several other missionaries belonging to the American Board, arrived in Malta on the 6th of June, in good health, after a passage of forty-one days. The letter speaks in the highest terms of the "uniform kindness of Capt. Gardner, in attending to the comfort of the passengers," and also of the kindness they experienced from the United States Consul at Malta.—*Chr. Watchman.*

To the Editors of the Baptist Record,

Dear brethren, I send you the following excellent advice addressed to ministers, which I extracted some years ago from the Western Luminary, and pasted it in my skeleton book, where it would frequently meet my eye, and if I am not deceived, it has been of great service to myself. Believing that it would do good, I should like to see it republished in your excellent paper. W. H. S.

A MINISTER'S EXPERIENCE.

That severe, but unequalled schoolmaster, Experience, has often said,  
Never attempt to preach without deliberate preparation.

Never begin preparation until you have first, on your bended knees, earnestly prayed God to guide you in the selection of a subject, in the choice of a suitable text, and by the influence of his gracious spirit, to enable you to exhibit it, in the clearest and most striking manner. It is said of one of the most eminent commentators, that he never pretended to comment on a single verse until he had engaged in special prayer for divine assistance.

Always go from your knees to the pulpit; and from the pulpit to your knees.

Never think of yourself while preaching, always think of God.

Always make the reflection when you rise to preach, "this may be my last sermon on earth."

Remember your responsibilities, that from a single expression, some soul present may make a decision for eternity.

Endeavor to feel that you are infinite weakness, then lean upon his arm whom you preach; it is ever lasting strength, and he will never fail you.

Carefully avoid public dispute. It genders strife, and confusion, and every evil work.

In every sermon, hymn, prayer, remark, address, communication, be short.

Never shave, or travel, or write a letter on the Sabbath day.

Descend to familiarity with few. In the presence of the impenitent especially, always maintain the dignity of an ambassador of heaven.

Receive advice with meekness and patience, even though you know it is bad. Give it only when asked, but let it always be done humbly, cautiously, and prayerfully.

Seldom, if ever, visit you people, except in your official capacity.

Let those visits be prompt, pointed, faithful, frequent, short.

Reprove mildly, deal gently, counsel tenderly. In dress be plain, neat, clean, particular.

In discourse with men, be sedate, sober, dignified.

Pay marked attention to the young under twelve, and to the old over fifty.

Always be retired. Nothing is ever to be gained by pushing yourself into notice. Stand back, and you will be noticed soon enough, and favorably too.

Never give even a hint that would lessen the estimation which an individual may have for a brother minister, much less speak a word. The people will attribute it to an envious feeling. That discouragement you will have more than you deserve.

**BAPTISM.**—We have published to the world the baptism of two theological students of the Episcopal Seminary in New York, which took place a few weeks since in the Hudson river.

The Churchman last summer published a long article in favor of immersion only as baptism. The British Critic, a paper of great influence among our Episcopal brethren, argues decidedly in favor of immersion in all cases except clinics, and those who cannot leave their beds, and exults in the prospect that this ancient ordinance will soon be restored to that branch of Christ's church, and is cheered in this prospect, because it is becoming a frequent thing among their brethren in this country. We are confident that a gradual, but successful effort among this influential people of God is bringing about this highly desirable change. Several in this city have joined the Episcopal churches, by this primitive ordinance. We had the pleasure of assisting, by request, one of the most respectable and influential of their pastors here in the necessary preparation for the administration of this ancient ordinance, which services took place in the baptistry of one of our churches.

An aged and devotedly pious minister of this church once said to us, as we boarded in his family in the capacity of a school teacher, (and in whose house we saw for the first time the Book of Common Prayer,) "You, my young brother, may live to see the day, when a union of all denominations upon certain essential doctrines will be so far agreed upon, that they may enjoy uninterrupted intercourse and communion; and one of the terms of union will unquestionably be the restoration of the ordinance of baptism as it is administered by your church, and was for many centuries in ours, and ought invariably and forever to have been."

This man of God and liberal sentiments, liberal only as the Bible, and we ask no more, yet lives, and we presume his heart rejoices, as he sees daily among pious and evangelical Christians a growing proximity to the practical developments of that faith which was once delivered to the saints.—*Bap. Rec.*

**REVIVAL AT COUNTY-LINE CHURCH.**—A protracted meeting has recently been held by this church, which is located in the dividing line between the counties of Caroline and Spotsylvania. At this meeting brethren Jeter and Taylor of this city were present. Much seriousness was manifested, and before the return of these persons, a few persons went forward. The meeting was continued several days longer, and the Holy Spirit was poured out, and many sinners were convicted and converted. The following is an extract from a letter addressed to Elder Jeter, by brother W. W. Dickinson:

Brother Jeter,—"I cannot refrain from giving you some account of the glorious result of the protracted meeting at County-line, thus far, [July 29th.] It was continued on Saturday without much apparent change, from the state in which you left it; but on Lord's-day the seriousness appeared to increase very much, and many went up to be prayed for, and the brethren seemed more in the spirit of prayer. On Monday, Tuesday,

and Wednesday, the feeling continued to increase, until it became evident, that the power of God had been manifested in our behalf; and today the excitement is as great as on the previous day. Thirty-three persons have told the church what the Lord has done for their souls—28 of whom, were this evening immersed in the liquid stream. Oh it was a glorious sight to behold.

"It is supposed that there are yet from 40 to 50 anxious enquirers. The meeting will be kept up to-morrow; and probably until Lord's day evening. No ministers have attended since Friday, except brethren W. R. Powell and Dick; and no sermon has been delivered since Lord's day. Exhortations, singing and prayer, have been the only instrumentality employed, besides social conversation.—*Rel. Herald.*

**TEMPERANCE.**—How the tide sweeps on!—Until recently, even the most ardent and sanguine advocates of the temperance cause, regarded the drunkard as incurable, and only aimed to save others from the hopelessness of a drunkard's doom; but now, how changed. Since the almost miraculous origin of the Reformed Drunkard's Society in Baltimore, a new light has been struck out upon this subject, and thousands of hearts have been made to leap for joy in the restoration of degraded husbands, fathers and brothers to reason, happiness and society.

The Washington Temperance Association of Baltimore, is said to consist of several thousand members, and their able and zealous missionaries have succeeded in revolutionizing every city and town along the eastern coast where they have operated. In New York, between 3000 and 4000 have been reclaimed; about 4000 in Boston; and in other places, similar success has attended their efforts. Recently, they have turned westward, and in a few days in Pittsburgh, 4000 are said to have subscribed to the pledge. The same three gentlemen are now in Cincinnati, and we understand that crowds attend their lectures, and hundreds are signing the pledge. We hail their success with joy, and earnestly press upon them to visit our city, for we greatly need their help.—*Banner and Pioneer.*

**GOING TO.**—Yes, there are some men, and farmers too, that are always going to—but never do. In the circle of my acquaintance, I know one farmer that has not a single edged tool on his premises, except axes and scythes, and yet he has been going to get a set of carpenter's tools for more than ten years. Another, and a larger farmer too, that does not own a roller, but for five years past has borrowed one of his neighbors, four or five days in each year, probably to satisfy himself as regards its utility as a farming implement. Another has not, but is always going to get a cart road and set of pulley blocks. Another is going to get him a set of dry measures, though he sells more than a hundred bushels of fruit and grains annually. Another, and this man has always been going to burn dry wood after this year, but he never has done it. And singular as it may appear, one man that has been going to build him a better hog pen than the one in which he now keeps his swine, and he has been going to for fifteen years. And there are many farmers that have been going to have better fences, better gates, better either going to do it, or that they are sadly deficient of that energy and decision of character which should characterize every American farmer. And finally, I know of one man, who is almost deficient of every article and farming implement above named; and if I was going to tell you the reason, I should say, this man had been going to stop drinking ardent spirits for a long time. But, judging from the looks of his farm, and from his own personal appearance, I should say that this man, with rapid strides was fast going to—*Farmer's Gazette.*

We clip the following notice from a New York paper to show our readers what is going on. The implication is a correct one, that Mormonism in its legitimate application leads to theft, arson and murder. The monstrous perversion of Scripture made by their leaders shows this.—*Banner and Pioneer.*

## NOTICE.

"LECTURE ON MORMONISM, next Sabbath, at two o'clock, P. M., in the Hall over 145 Spring-street, in which it will be proved by incontrovertible evidence, that Mormonism authorizes theft and murder; but that it designs the subjugation of this Nation (if need be) by the sword."

"For three years, or more, this monstrous fanaticism has been making converts from the different churches in this city, and it is believed the time has arrived for the full exposure of this great imposture. It has already produced war and bloodshed at the west, and it threatens the same direful evils here, and wherever it is permitted to work upon the credulity of ignorant and unsuspecting people.

The public are invited to attend, and then judge whether Mormonism be not one of the most wicked delusions ever known among men.

New York, July 1, 1841."

**WHAT CHRISTIANS SHOULD CALL EACH OTHER.**—We are so old fashioned as to feel a great aversion to christians calling each other Mr. Let us call one another brother and sister. Ministers should never depart from this rule. It is undignified, unclerical, unfaternal, for one minister to call another, simply, *Buck, Howell or Crane*, and even to say Mr. Buck, Mr. Howell, or Mr. Crane, is cold, very cold, ice cream christianity. We like warm hearted christians best; let us show our affection to the terms we apply to one another.—*Banner and Pioneer.*

**DISTILLERIES IN THE UNITED STATES.**—There are 9,657 distilleries in the United States, producing more than 36,000,000 of gallons of distilled liquors annually! This great quantity of liquor is produced from bread stuffs. The consequence is while the parents use the liquor the children cry for bread! A great work yet remains to be done. Will not the ladies help!—*Olive Plant.*

**ENGLISH TAXATION STATISTICS.**—The gross amount of taxation is £52,000,000, (fifty-two millions sterling,) almost \$210,000,000. The taxes on consumption, which the working people pay, are £38,000,000; while the direct tax on lands, is but a million and a half, or one pound out of every thirty-three paid to the public revenue.

By a return very carefully prepared by one of

the largest retail grocers in London, it appears that a poor widow woman with two children, actually paid to the government in duties, 5 1-2d out of every shilling she laid on that man's counter. The proof of this shows that, on articles of common use among the working classes, the duties are all comparatively much heavier. The details of this question show, that whether the poor woman buys tea or sugar, coffee or pepper, or raisins, she pays 44 per cent. or 5 1-2d out of every shilling, equal to 44 cents out of every dollar of our currency. The taxation of the rich man, at the same shop, when he puts down a shilling on the counter, because he buys higher priced articles, which by a most iniquitous variation, pay a lower duty, does not amount to more than 3 3-4d out of the shilling. The same injustice runs the colonial trade as a whole.—*Conn. Observer.*

**FOREIGN MISSIONS.**—It has been suggested that a great point with the Missionary Societies should be to educate pious natives—that is, such as apparently have the necessary talent—for the office of the Christian ministry; and the main point of value in such an education is, that the education should be in the English language, for this simple and plain reason, that if the English language is acquired, the whole of English theology, in its almost endless variety of books, is at once within the reach of a person so prepared;—and it is equally evident, that without a knowledge of others than his own language, it is necessary that theological works should be translated into it before he can understand them. The time, the labor, the expense of such translations, is an effectual bar to prevent such an accomplishment. If our great Missionary Societies had commenced twenty years ago on the plan of educating native preachers of talent in the English language, what a multitude would there have been at this time, of men inured to their own climate, with means of information, by reading our own theology, equal to English missionaries.—*London Patriot.*

## COMMUNICATIONS.

For the Christian Secretary.

## Licensing Men to Preach the Gospel.

No. 1.

BRO. BURR.—In introducing the subject of this paper to the readers of the Secretary, I am aware that possibly some may censure me for presuming to call in question a time-honored custom, and pity my weakness and temerity in venturing upon my own responsibility to propose some items of improvement and reform. But if I am wrong in the suggestions which follow, I trust my mind will be ever open to conviction, and would indulge the hope that some of your correspondents of "wiser heads" will endeavor to set me right.

I will introduce the subject by the following inquiry.

Is not our present practice of granting licenses to preach, defective?—and if so, can we not in some degree at least, reform and improve it?

That it is defective, I think is sufficiently obvious from the following considerations:—

1st. There are licensed and ordained preachers in our connexion, who are not sought after by the churches, and who do not enjoy the full confidence of devoted Christians, good and useful brethren in the church; but the question is, whether they were ever designed for the ministry. They may manifest a commendable zeal—they may possess valuable gifts as well as graces—and yet they have not such gifts as will enable them to succeed as preachers of the Gospel.

2d. Our present practice affords an opportunity for evil and designing men to thrust themselves into the sacred office. It may be said, and truly, that no precaution can entirely remedy this evil. But this is not a reason why we should not do what we can to guard against it.

According to our present system, the power of licensing men to preach, is vested in individual churches, and they, of course, assume the responsibility. It is true also that they have the power of ordaining them too, but I think it is seldom, if ever exercised without the advice and concurrence of a Council. Now an individual who may be actuated entirely by selfish or improper motives, has only to ingratiate himself with a few of the leading members of his church, and he can accomplish his purpose. And if the church be small (as many are) and includes but few mature, discriminating minds, his object is the more easily attained. Or if he should fail in his application, he can change his relation. This is sometimes done. Thus a license is craftily obtained and he goes forth to impose upon the churches. And these impositions are generally suffered by those churches who are unable to sustain a pastor, and are consequently least able to be cheated. They pay out their little funds to A. B. and C. and are not benefited.

In this way, too, ministers have individuals introduced into their society, of whose characters and qualifications they know little or nothing, and this too without their advice or consent.

They are thus denied the privilege (enjoyed by all societies of men, of a civil, social or religious character) of judging of the claims of individuals to be admitted into their society and fellowship.

It may be said that the churches are suitable judges of the gifts and qualifications of those who are to be their religious teachers; that a gradation of talent and diversity of gifts are necessary to meet the wants of Zion. This I admit. But while some churches may require pastors of superior abilities and acquirements, and others may be edified and built up by the labors of men of ordinary minds—no one, I think, should ever be approbated as a preacher of the Gospel, who cannot (occasionally, at least,) officiate acceptably before any church and congregation.

S. B.

For the Christian Secretary.

## Controversy.

SIR.—Being a subscriber to the Secretary, and a believer in the sentiments and practice of the Baptist denomination, I beg leave to present a few remarks on the subject of controversy.

It must be evident to every candid mind, that the great object of controversy, especially on religious subjects, is to elicit and maintain truth. This can be done in no other way than by presenting arguments which commend themselves to the reason and conscience. How singular it is that most discussions on subjects upon which the religious community differ are so generally conducted in a spirit and style unworthy of the standing and dignity of those who engage in them.

I have read a great variety of works on the subject of Baptism, and have examined the arguments and measures employed by Pedobaptists to sustain their practice, and have been astonished at the weakness exhibited by writers of giant talents, on this subject. Nor have I been more astonished than pained and grieved at the total disregard manifested to Christian courtesy and candor. How often do they descend to expressions utterly unworthy of those who assume the province of the public guardians of religious truth. Such writers seem to forget that the very terms which they employ are calculated to disgust the candid inquirer after truth, rather than enlighten and convince. Thus the whole work is impregnated with persons betray a spirit of invective or indulge in satire and railery, while professing to contend for truth.

I could wish it were not the case with Baptist writers; but, alas! it cannot be denied that those who attempt a reply to the Pedobaptist writers on this subject very frequently imbibed the same spirit, and employ the same slang and railery to which their opponents have descended. In this way, they defeat the purpose they profess to have in view. It may be that persons of established minds and clear heads may have patience to call out some truth from the chaff, but the person who does not understand the subject and is a humble enquirer after truth, will be disgusted and probably prejudiced against the demonstration whose sentiments are professedly defended.

It appears evident to me that those who control the publication of religious periodicals should be very careful in admitting to their columns, works of the character we have referred to.

I am aware of the delicacy which must often be felt in rejecting a communication which emanates from a person of character and standing. And none but those who think themselves such will attempt a work of such kind.

I know also that those whose communications are most objectionable, are generally the most sensitive and consequently will easily take offence. But still I think it is better that one should suffer than many, or than the cause of truth should suffer.

I am decidedly the friend of discussion, when conducted in a christian temper and when "sound speech that cannot be condemned," is employed. But I sincerely regret that any who profess to "contend earnestly for the faith," should descend from the dignity of the christian and defeat the object for which they contend.

I hope the correspondents of the Secretary will look at this subject and take that course which will be likely to enlighten the ignorant, and fasten truth on the conscience that they may convert those who follow the traditions of men from the error of their ways.

A word to the wise is sufficient.

CONSISTENT.

For the Christian Secretary.

## Liberal—Liberality.

Liberal! more liberal!! most liberal!!!

Thus rings the world, and thus echoes back the church. One might suppose from the amount of effort put forth by contending parties, and acts to prove their peculiar claim to be considered the most liberal, that in this was summed up our whole duty to God and man.

True liberality is undoubtedly a commendable principle. Such liberality as leads its possessor to divide and execute liberal things. Such as flows forth in enlarged practical benevolence.

But this is a very different thing from what the multitude understand by liberality. Popular liberality is a thing hard to define. As connects itself with the subject of religion, it may perhaps be understood to mean, that the liberal admits that one man's opinion is just as likely to be true as another's, that it is no matter what a man believes, and that God will judge men at last, not by his truth, but by their conscience.

I am aware that this is not admitted by all who lay strong claim to liberality, but let the matter be analyzed, and if there is not found to be more of these ingredients than any others, I shall be much disappointed.

Let a christian minister contend for any point of faith or practice, in which all that wish to be considered christians are not agreed, and the house of God will ring with cries of illiberality, even before he can escape from the place.

Now what is the object of all this effort to be considered liberal; is it to attain to the unenviable position of those who know no difference between truth and error? By no means. The object is to break the popular breeze, and if possible, ride on that breeze to popularity. What becomes of God, or God's truth, seems to be considered by many as a matter of little consequence, if they can only attain to the eminence of being spoken of as liberal.

This is the hobby-horse on which, if fairly mounted, a man, yea, a Gospel minister, may expect to ride through the world in comparative ease, while the multitude cry, not "hosanna to the Son of David," but hosanna to the Asappa of liberality.

Now I ask, and I ask seriously, if this is not a miserable course to be pursued by a professed ambassador of Jesus Christ; has he any where instructed his ministers to labor to be considered liberal? No. Has he any where intimated that to be liberal was to be right? No. Has he given his servants to understand that those that were the most liberal, should meet with the greatest success in winning souls to Christ? No. In fact, there is not a word in commendation of this species of liberality, contained in the whole volume of inspiration. We might as well search the Bible to find authority for infant sprinkling, as to find any approval of the kind of liberality so popular at the present day.

The cry of illiberality has been raised against us as a denomination, until many have really made themselves believe that we are dreadful creatures, simply because we do not believe that sprinkling and immersion are the same thing, or that to have a few drops of water put upon the forehead, or any other part of the body, (for we know not why it may not be put upon one part as well as another,) is to be baptized with Christ in baptism. In this only do we differ from those who are the most liberal in charging us with illiberality. I know that after searching for something else to sustain the charge, they are wont to cry out, in a kind of despair, *Close Communion*; and then pour forth "bigotry, self-righteousness, stand by, for I am holier than thou," &c. &c., and to cap the climax, and show that they are a terrible people, it is added, this proves that we are illiberal.

I would to God that as ministers and as a people, we were guilty of no greater crimes than being in this sense, illiberal. Yes, I would that less effort were put forth by our own preachers, to court popular







## POETRY.

For the Christian Secretary.

## A Fragment.

O, Man! now a voyager on Life's stormy sea,  
Borne swift o'er its bosom by winds wild and free,  
While its surges are swelling with vehement roar,  
And constantly break on Eternity's shore,  
Where the spirit, surviving the wreck of the tomb,  
Ascends up to God and receives there its doom!—  
List thou to the teachings of Nature around,  
Her still silent voice and her earth-shaking sound:  
Thy destiny read in the bright Summer flower,  
Which blooms in its beauty, then fades in an hour;  
As the sear leaves of Autumn drop down from their stem,  
Remember that thou, too, must wither like them.

When gazing on earth, or the gay orbs of night,  
Look beyond them and up to the Author of light,  
Whose nod makes a world, or enwraps it in flames,  
And yield Him the homage his sovereignty claims.

So then, when the Summer of Life fades away,  
And its Autumn is bearing thee on to decay;  
And the Winter of Death, with its icy chill blast,  
Advancing in terror, o'erthrusts thee at last,—  
Thou canst meet him, tho' bringing thy funeral pall,  
And gladly depart at his summoning call,  
Sustained by the hope of ascending on high,  
Where the Spring never ends and the flowers never die,  
But perennial bloom, in the fields of the blest,  
Where the pilgrim is safe in the haven of rest;  
And a garland of glory eternally wear,  
Immortal, unfading, immutable there!

S. D. P.

## MISCELLANEOUS.

From the N. Y. Express.

## Pleasant Readings.

Dr. Henry, an Irish Surgeon of the Sixty-sixth Regiment, who, some time ago, published his "Recollections of a Staff Officer," having visited all parts of the world, has now married and settled himself down in Canada, and has been justly commended by the Reviewers, for his interesting work. For ourselves, we cannot allow it to pass without transferring into our paper portions of his excellent reflections. The Army and Navy Surgeons of every nation are richly worth the compensation they receive on their voyages and journeys, by sea or land. They are all well educated and attentive in their watchings over the sick and wounded that come under their care; for, besides describing matters of natural history, botany, and the diseases of the country in the quarter of the world they may visit, (subjects that legitimately belong to medical men,) they also furnish us with the most graphic descriptions of every thing relative to the manners and customs of the people with whom they intermingle. Their pens add much to our general store of knowledge. We take the following from the Reviewers of the Doctor's work, and commend it to the perusal of our readers:

"In the beginning of July, we embarked on the Ganges, now full to the brim. If any person wishes to luxuriate among roses, let him repair to Ghanzapore, where the whole country, for some hundred or two of square miles, is thickly covered with them. Rosewater and the exquisite attar of roses are consequently cheaper here than in any other part of India, though the latter when genuine, must always be a most expensive article, from the enormous consumption of roses in its preparation. It takes a prodigious quantity of the petals to make an ounce of attar, and to produce a quart would require, I suppose, a heap about as big as St. Paul's."—vol. i, p. 184.

"This fragrant exordium contrasts vividly with what comes after. When we reflect that the inhabitants of the valley of the Ganges are in number at least thirty millions; that the superstitious reverence for the sacred river induces every family who can possibly approach it, to commit their dead to its waters; and that for the greater part of the year, the atmosphere is very hot—we may form some notion of the multitude of human corpses, in every stage of dissolution, that must be perpetually mixed with or buoyant on the flood—the surface waters must be actually a decoction of putridity. It can be no wonder that infectious diseases, with cholera at the head, should eternally hover over this gigantic open sewer of Bengal, and diverge far and wide from its centre of corruption. Dr. Henry has a description of the scene too painful to be quoted. We can but allude to the enormous flocks of vultures and other birds of prey eternally flapping and screaming over the floating masses of decay, tearing and disembowelling naked carcasses of men, women and children. But the horror of horrors is the fact the voyager can never keep near the shore for an hour at a time without seeing some old, worn-out, decrepit grandfather or grandmother, carried to the verge of the stream by the hands of their own offspring, their mouths stuffed with the holy river grass, and the yet gasping bodies tumbled into the flood. We are weary of hearing that such usages could not be interrupted without alienating the minds of the Hindoos. No superstition was supposed to be more deeply rooted than the horrid one of the Suttee—but a single receipt put that down—and, except from certain sleek Brahmins interested in the matter of burning fees, not one voice has been heard to complain of the abolition. The same as to infanticide in some extensive districts, where it had prevailed from a remote antiquity. Who can doubt that all these diabolical atrocities have always been perpetrated amidst the secret loathing of the priest ridden population of India? It is of the very essence of such tyranny that it succeeds in suppressing all outward show of aversion on the part of its victims:

Ducit in laudandum funus amicis.

"The feelings of human kind are the same every where; and we are well convinced, that the authority of a civilized government could in no way be strengthened so effectually, as by making itself felt wherever it extends, to be the unmitigated enemy of every usage that wars against the instincts of natural affection.

"Nay, more—we venture to say that the English government in India can never gain anything by authorizing spontaneously any act that tends to compromise it in the eyes of the natives, as if it were, as a power, to the distinction between Idolatry and Christianity. The majority of the better educated natives are, we may rest assured, infidels to the creed of their ancestry. These of course are very apt to suppose that the same is

the condition of professing Christians, who do not hesitate to collect revenues and superintend processions for the benefit of Hindoo or Mussulman temples. Sincere Hindoos and sincere Mussulmen, on the other hand, must be shocked with our interference. Nobody but the priest who pockets the money will ever thank us, and he despises us too. Where any thing has been undertaken in a distinct Treaty with an as yet independent State, the obligation, however unfortunate, must be discharged, but we should never step one inch beyond what the exact letter of the compact binds us to."

The Suttee was in full vigor when Dr. Henry made the voyage, we must quote one of his shortest descriptions of it."

"This cruel scene took place close to the water's edge, near a huge banyan tree, whose branches, spreading far and wide, were supported by the vigorous shoots they had sent down to the earth, now grown into strong pillars—like decrepit persons by the piety of their children. It was about ten o'clock at night, and I suppose two hundred people were present. The victim was very young—not more than seventeen or eighteen—and though looking very wild, yet she distributed the flowers and sweetmeats to her friends and relations with a certain degree of composure, and then mounted the pyre with a firm step, kissed her husband's lips, and lay down beside him. Before this time several fruitless attempts had been made, by two of my brother officers and myself to dissuade her from this terrible sacrifice—No, no—if she lived she would be an outcast from society—forced to perform the lowest offices—lose her high caste, (she was a Brahmin,) and be contemned and despised henceforward by all her acquaintances, friends and relatives. Thus artfully have the Hindoo priests intertwined their sanguinary rites with human pride and vanity, and made these cogent principles subservient to their own ambitious and avaricious purposes.

"As soon as this unfortunate woman had placed herself beside her husband, a kind of cage, made of bamboos, was put over them, smeared with ghee, or buffalo butter, to make it more combustible, and a horrid din of tom-toms, gongs, and human voices was set up, evidently for the purpose of stifling the poor creature's cries. A quantity of dry wood, leaves, &c., surrounded the funeral pile, and was now set fire to, and blazed up fiercely at once, so as in all probability to save further suffering, and suffocate the victim in a few seconds. In a short time the whole was one glowing flame, which, when swayed to one side by the wind, gave spectators a glimpse of the two blackened objects in the centre. It was altogether a dreadful sight—an infernal sacrifice, at the perpetration of which demons might rejoice!—vol. i, pp. 188, 189.

"Well may the Doctor exclaim—  
"When we witnessed all these horrors in Heaven lands, it is scarcely possible for the most thoughtless to avoid reflecting on the infinite obligations our favored quarter of the globe is under to Christianity and society generally, in all places pervaded by its influence. Christian women, too, have been placed under a vast debt of gratitude to this benign religion. Its divine Founder raised them to an equality with the other sex, by his countenance and gracious society when he lived on earth, and by the ennobling influence of his doctrines ever since, and the tone of purity which they have shed over human relations. Fresh triumphs of Christianity in favor of the weaker, but more virtuous sex, are now passing daily before our eyes, amongst which the recent abolition of female infanticide and widow-burnings in the East stand out in strong relief. In the Polynesian Archipelago, we also witness the progressive instruction, purification and elevation of female savages in the social scale—or rather, we also see the elements of society created where all was dark, dismal and bloody barbarism before.

"And well, and zealously, and affectionately has woman paid her tribute of good works for the benefits her sex has received from Christianity, from the very times of its promulgation till the present day. Indeed, its propagation, under a superintending Providence, was much dependent on the ministry of women, and their powerful sanction with the rougher half of mankind, and amongst multiplied instances of early bad conduct amongst the Apostolic converts; and she, Sapphira, acted plainly under the evil influence of her husband. No woman ever slighted, or neglected or despised or blasphemed, or betrayed the Author of Christianity, or any of his Apostles—No—no."

"She ne'er with treacherous kiss her Saviour stung;  
Nor e'er denied him with unholy tongue;  
She, when Apostles shrunk, could danger brave—  
Last at his cross and earliest at his grave!"

A DELIGHTFUL SCENE.—We understand that Capt. Moore, of the U. S. Navy, recently, for the first time since his station at this place, shipped a crew on board his vessel. At night, he informed them that he was in the habit of reading his Bible every night, and if they chose, they might join him, and all, with one accord, came forward, so that the open skylights above the cabin were surrounded with heads, intently listening to the voice of their commander, as he read the word of life. He then commended them to God, and bid them good night. Soon after, there came along a pleasure boat, with a party of gentlemen and ladies, who were engaged, agreeable to the apostolic injunction, being merry, in singing Psalms. As they came near, some of the crew sung out, "Captain, we know that tune!" "Well," replied he, "strike the next verse." So they all struck in, and sung the following verse with great enthusiasm, and the compliment was returned from the boat with waving of handkerchiefs, &c. As the boat passing round, again neared the ship, the sailors called out, "Capt. we know the Missionary hymn!" "Well, then, sing it," he replied. So they struck up at the top of their voices,  
"From Greenland's icy mountains, &c."

And thus, instead of the evening being passed in the foreboding, singing obscene and profane songs, as often it is with seamen, they were lingering about the Captain's door, singing hymns, till time to "turn in."—Boston Recorder.

TEARS.—There is a sacredness in tears. They are not the mark of weakness, but of power.—They speak more eloquently than ten thousand tongues. They are the messengers of overwhelming grief, of deep contrition, of unspeakable love. If there were wanting any argument to prove that man is not mortal, I would look for

it in the strong convulsive emotion of the breast when the soul has been deeply agitated, when the fountains of feeling are raising, and tears are gushing forth in crystal streams. Oh, speak not harshly of the stricken one—weeping in silence! Break not the solemnity by rude laughter, or intrusive footsteps. Despise not a woman's tears—they are what make her an angel. Scoff not if the stern heart of manhood is sometimes melted to tears of sympathy—they are what help to elevate him above the brute. I love to see tears of affection.—They are painful tokens but still most holy. There is pleasure in tears—an awful pleasure! If there were none on earth to shed a tear for me, I should be loth to live; and if no one might weep over my grave, I could never die in peace.—Dr. Johnson.

POPERY.—We have learned from pretty good authority, that "MY LORD MILES," (the Popish Bishop, of Nashville, Tennessee,) who has been absent in Europe during about a year, has obtained in the old world, more than a hundred thousand dollars, with which to commence building a Cathedral in this city, with which is to be connected a priest's seminary, and a convent, and that he is expected back now in a few days, to begin the work. The only Catholic meeting-house we know of in Tennessee, is in Nashville, but they have four or five missionary priests travelling the State, who, we are told, have little difficulty in finding access to the pulpits of Protestant churches. Four or five years ago, there was scarcely a vestige of Popery within our borders.—Banner & Pioneer.

## CHILDREN'S CORNER.

From the Portland Tribune.

## The Thoughtful Child.

"O, Charles, you cannot tell how glad I be! Mother says I may have a little garden of my own to dig and plant in the spring." "What will you plant in it?"

"I will plant cabbages, and turnips, and beets, and any thing that will sell." "Do you think of selling what you raise?" "I do."

"What will you do with the money?"

"I think," said James, "that I shall give it away to a poor woman who lives in the lane. I have been there a great many times, and she often has to go without fire and bread on account of her poverty."

"Why don't people go and provide for her?"

"I cannot tell you. There are a great many poor people who suffer for the necessities of life, and very few visit them to help them. I am determined to help the poor all I can while I live. When I grow up, if I am able, I shall visit the sick, and do all I can to make them well."

"I'm glad, James, that you are so thoughtful. I'll go directly home, and ask father to give me a piece of land to cultivate, that I may earn some money to be useful with."

O, that all children would possess a like spirit! Then we might hope to live to see an age of active benevolence. We shall always have the poor with us, and blessed are they who labor to aid and bless them.

## TEMPERANCE.

BY LYDIA B. SIGOURNEY.

1. Temperance! tell the listening world  
What thine advocates have done;  
Hearken, now the tyrant's hurled  
From his high despotic throne.
2. Temperance—shall it bear the sway,  
Shine o'er earth in splendor bright?  
Listen! for a brilliant day  
Drives away the gloomy night.
3. Temperance! will thy beams alone  
Gild the spot that darkness breeds?  
Other climes thy way shall own;  
See, it bursts o'er all the earth.
4. Temperance! are thy sons to fight,  
Like hosts of earth, to fix thy laws?  
O no! for love and truth unite,  
To achieve thy holy cause.
5. Temperance! then I'll be thy child,  
For I love thy sacred name;  
Yes, thy voice and influence mild  
Can the wildest passion tame.
6. Temperance! we shall shout thy praise;  
We no more will leave thy band;  
Joyful now our anthems raise,  
In every clime, in every land.

At a Court of Probate, holden at Hartford, within and for the District of Hartford, on the 5th day of July, A. D. 1841.

Present, SETH TERRY, Esq., Judge.  
On motion of Edwin Caswell, Executor of the last will of Mary Ann Caswell, late of Hartford, within said District, deceased; This Court doth decree that six months be allowed and limited for the creditors of said estate to exhibit their claims against the same to said Executor, and directs that public notice be given of this order by advertising in a newspaper published in Hartford, and by posting a copy thereof on the public sign post in said town, nearest the place where the deceased last dwelt.

Copy of Record.

NATHANIEL GOODWIN, Clerk. 18

**American and Foreign Bible Society.**  
Mr. H. S. WASHBURN, Agent of the New England Sabbath School Union, 79 Cornhill, is authorized to receive moneys, in my behalf, intended for the American and Foreign Bible Society, from Massachusetts, Maine, New Hampshire, and the eastern part of Vermont.

H. SEAFER, Agt. Am. and For. Bible Society.  
Boston, June 2, 1841.

**Sabbath School Books.**  
The subscribers have just received the "Converted Soldier," or memoir of Josiah McWhinnie, prepared by the New England Sabbath School Union—a very interesting work.

"Hague's Guide to Scripture Conversation.  
New England Sabbath School Question Books, vols. 1st and 2d.

Lincoln's Sabbath School Class book.  
Malcolm's Bible Dictionary.  
Ripley's Notes on the Gospel's, with a good supply of books for Sabbath School Libraries, at the lowest prices.

Robins & Folger, have also a valuable selection of books belonging to the Library of a deceased clergyman. Among this collection are many rare and valuable works.

**W. S. CRANE, DENTIST.**  
Exchange Buildings, North of State House.

REFERENCES.—Messrs. E. & J. Parmley, J. W. Crane, M. D., J. D. Stout, M. D., E. Bryant, New York.  
Hartford, 1841.

## BOOKS.

JUST received and for sale—Library of American Biography. Harpers' Edition.  
Glimpses of the past, by Charlotte Elizabeth.  
The Flower Faded, a memoir of Clementina, daughter of Baron Cuvier.  
Helen Fleetwood, by Charlotte Elizabeth.  
The Merchant's Daughter.  
Imitation of Christ, by Thomas a Kempis.  
Bush's Notes on Exodus.  
Egypt, and Arabia Petrea.  
Tales for the Young, or Lessons for the heart.  
Kirk's Sermons, 3d edition.  
Memoir of Father Matthew, with an account of the rise and progress of Temperance in Ireland.  
Together with a new assortment of Sabbath school books.  
ROBINS & FOLGER.  
189 Main st.  
June 25.

**CHARLES ROBINSON,**  
ATTORNEY AND COUNSELLOR AT LAW  
SOLICITOR IN CHANCERY, NOTARY  
PUBLIC.

COMMISSIONER FOR THE STATES OF NEW YORK AND MAINE.—ALSO AGENT FOR THE NORTH AMERICAN AND HUDSON INSURANCE COMPANIES OF NEW YORK.

Office, corner Chapel and State sts., New Haven.

## New Publications.

BY THE NEW ENGLAND SUNDAY SCHOOL UNION. Lessons of Profit and Stories of Truth. Peep from my Window, or Scenes in the Street. Happy Employments or Trying to be Useful. The Stolen Apple, a story of Truth. Contentment. Stories on Temperance. All the above named books are written in an easy and happy style, and will be found to be a valuable accession to the Sabbath School Library.

THE BEREAVED FAMILY, or Narrative of Recent Successive deaths in a Minister's Family.

This narrative is from the pen of a Scotch Clergyman, who was himself the subject of the bereavements here described. Out of a family of seven children, four sickened and died in the short space of six weeks. The most of these loved ones gave pleasing evidence of piety. The book will be found interesting to all classes. It has been very highly recommended as an admirable manual for the afflicted, especially to those parents who have been called to bury their children.

THE CONVERTED SOLDIER, or memoirs of Josiah McWhinnie. The subject of these memoirs was at the time of his death a member of the Newton Theological Institution. At the age of 18 years, he enlisted as a soldier in the British army, and was engaged in the service for several years, during which time he experienced religion. The abounding grace of God was displayed in his conversion, and the events of Divine Providence, by which he was led to abandon the life of the soldier, and turn his attention to the work of the Gospel ministry, and an uncommon consecration to the service of Christ, renders this book one of unusual interest and merit.

It is embellished by a striking likeness of Mr. McWhinnie.

Several new volumes in press which will shortly be published.  
Depository, 79 Cornhill, H. S. WASHBURN, Agent.  
April 30.

The above valuable works are for sale in this city by Messrs. Robins and Folger.

## Sabbath School Books.

A further supply of Sabbath School books, including all the latest publications of the New England Sabbath School Union, which makes our stock very complete. Also—a new supply of the Converted Soldier, or memoirs of Josiah McWhinnie. Just received and for sale by  
ROBINS & FOLGER.  
July 2. 16

## Cash and Exchange Store.

L. D. FOWLER &amp; CO.

WHOLESALE and Retail dealers in Groceries, Flour, Grain, Provisions and country Produce, at the Exchange stand, No. 98 North Main-street.  
N. B. Our friends in the city, and from the country, may depend upon finding at all times, choice Groceries at the lowest market prices.  
July 2. 3m16

## New Question Book.

JUST PUBLISHED by the New England Sunday School Union, the third volume of the New England Sabbath School Question Book. It is on the Acts of the Apostles, and has been prepared with much care. Orders from the country will receive prompt attention.

The Union respectfully invites the attention of Superintendents and Teachers to their series of Question Books lately published. The two former volumes have been very generally introduced into the schools in the New England States, and to a considerable extent in other States. Thirty-six thousand copies have been sold, and orders for them are daily received. Many commendatory notices of the former volumes have been given.

From the Christian Watchman.  
"We believe no book of this kind is better calculated to lead the teacher and his class to a correct, clear, simple and harmonious knowledge of the Bible. When necessary, the simple doctrines have been brought out to the comprehension of the child. The practical application of these doctrines and precepts, must follow from a judicious and faithful use of the book. Hence the happiest results may be expected. We cheerfully recommend the work to the churches, superintendents and teachers of all our Sabbath schools, believing that its introduction will give a new impulse to those who study the Bible, and aid those who instruct. We hope the author will not lay aside his pen till we hear from him again."

From the Zion's Advocate.  
"We do not believe there is in existence a book of anything like the value of this for that class for whom it was prepared. It is a decided improvement on the Question Books of the day. We hope books for higher classes, as well as more upon other parts of the Bible, of this class, will in due time make their appearance. To all our friends who are in want of Books we feel pleased in recommending so good a volume of questions as the one before us."

"I heartily approve the plan and execution of the New England Sabbath School Question Book, and believe that its use will greatly lighten the labor of the teacher, and enhance the profit of the pupil."—Howard Malcom.

The price of each volume is 12 1/2 cents single, \$150 per dozen, \$12.00 per hundred.

ALSO  
THE INFANT SABBATH SCHOOL CLASS BOOK, containing conversations and hymns adapted to the minds of very young children. By a Teacher. Nos. 1 and 2. Price 60 cts. per dozen.

THE LITTLE CHILD'S CATECHISM, designed for the nursery and Infant Sabbath Schools. Price 42 cts. per dozen.

The above will be found well adapted to the smaller classes of Sabbath school scholars.

H. WASHBURN, Agent.  
Depository, 79 Cornhill.  
Boston, May 21. 10w11

For sale by Robins and Folger, of this city.

## Christian Union.

THE PRINCIPLES OF CHRISTIAN UNION. By Rev. Wm. HAYES. Boston, published by Gould, Kendall and Lincoln: 1841.

This is a good little book, 32 mo., 61 pages, done up in a neat style, suitable for carrying in the pocket as an every day companion, and its sentiments will be found of incalculable advantage, if laid up in the heart as the basis of action. Reader, will you buy it? Read it; ponder its sentiments, and carry out its spirit.

Price 25 cents. For sale by ROBINS & FOLGER, and other Booksellers.  
June 25.

ANY person who will give the publishers of this paper information where a man by the name of J. P. Serro, late of Stillwater, N. Y., and more recently of Brattleboro, may be found, will confer a favor on us.

Perhaps the Editors of some of our exchange papers may be able to give us the desired information.  
July 8. 3w17

## HARTFORD

## Fire Insurance Company.

Office north side of State House Square, between the State House and Exchange Banks.

HAVING been established more than thirty years, it is incorporated with a capital of One Hundred and Thousand Dollars, which is invested in the best manner. It insures Public Buildings, Churches, Warehouses, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to merit the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office, directly to the Secretary; and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company:  
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The business of the Company is principally confined to risks in the country, and therefore so detached, the capital is not exposed to great losses by sweeping fires. The office of the company is in the new Exchange Building, next west of Treat's Exchange Coffee House, on State street, Hartford, where a constant attendance is given to the accommodation of the public.

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THIS Company was incorporated by the Legislature, Connecticut with a capital of One Hundred and Thousand Dollars, for the purpose of effecting Fire, Marine Insurance, and has the power of increasing its capital to half a million of dollars.

The company will issue policies on fire or marine on terms as favorable as other offices.

Application may be made by letter from any part of the United States, where no agency is established. This office is open at all hours for the transaction of business.

THE DIRECTORS ARE:  
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Eliphalet Averill, Edward Bolles,  
Lemuel Humphrey, Robert Buell,  
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ELIPHALET AVERILL, Pres.

WILLIAM CONNER, Sec'y.

## Select Hymns.

A new and beautiful edition of the Baptist Select Hymns is now published and for sale by the Subscribers. This edition, the index of Scriptures, and index of Hymns which were inadvertently omitted in the former edition, inserted, and as the whole is now stereotyped, a deficiency of the kind will hereafter be found in the work.

The adaptation of this work to Conference and Prayer meetings, Sabbath Schools, Family worship, Tract meetings, &c., gives the book a decided advantage over any work of the kind in use.

ROBINS & FOLGER.  
June 25.

## Theological Libraries.

Important to Clergymen and Theological Students.

A Theological Library can be considered as complete while destitute of the works of such men as Burrow, Bates, Sherlock, Charnock, Taylor, &c. Yet a complete collection of their works, (owing to the scarcity, and the high price demanded for them, in our country,) is to be found in the Library of the Clergy, or even in the Library of Theological Institutions. The same destination, existing in Great Britain, induced the Rev. A. J. Valt, Editor of the Greek Septuagint, The Family Classical Library, &c., in connection with the Rev. T. S. Hughes, D.D., examining Chaplain to the Bishop of Peterborough, &c., to commence a re-publication, in an abridged form, the writings of the Old Divines. The object of this movement was to reduce the bulk and price of these works, so as to place them within the reach of every minister, theological student, and at the same time preserve their narrow and fitness.

"The model pursued" (we quote one from numerous commendatory notices of the work by ministers and the religious press in England) "is to present the skeleton of the discourse only, retaining the order, the argument, and as it were, the key notes of the original. The abridgement reads continuously and preserves the effect of a whole."—Spectator.

The above very valuable work the subscriber proposes to republish in this country, should sufficient encouragement be given.

## CONDITIONS, &amp;c.

1. The work will be issued under the title of the reprint of the Old Divines, as soon as 300 subscribers are obtained.

2. It will be printed on good paper, with type and page similar to the North American and Christian Views.

3. It will be issued quarterly, each number to contain at least 132 pages.

4. At the close of the writings of each Divine, as the index containing a list of the texts and subjects will be furnished.

5. The Reprint, for the purpose of placing it within the reach of every clergyman and theological student, will be put at \$2.00 per annum, single copy, to ministers, and two copies for \$3.00, to beneficiaries of Educational Societies, and indigent students.

N. B. Students, as above, if any theological institution, shall receive 7 copies for \$10, and an additional copy to the person acting as agent.

As an impression has been made that the Reprint was designed to be a republication of the entire works of the Old Divines, without abridgement, Editors connected with the religious press, by giving the above a few lines would confer a favor upon the subscriber and the public. Those who will do this and forward a single copy of their paper containing the Prospectus, and the subscription work for one year, or \$2, the amount of the subscription, postage paid to B. BAILY, North Springfield, Vt. Write a line like the following and any post Master will frank it.

By request of (here insert your own name) I forward you my name as a subscriber to the "Reprint of the Old Divines." You will direct my copy to (here give your post office address.) Let the Post Master sign and frank it.